स्वस्थवृत्त

PAPER I

PART A

वैयक्तिक स्वस्थवृत्त

CHAPTER I: INTRODUCTION

❖ Svasthavritta

- **Nirukti:**
  Sva + Ava + Stha + Vritta = Svasthavritta
  Sva = Self, my own, myself, innate, inherent, natural
  Ava = Protect, do good to
  Stha = Stay, reside, remain
  Vritta = Circle, stability, perseverance, routine

  Svasthavritta refers to the routine activities which should be followed to protect one's natural state and to keep it in equilibrium.

- **Paribhasha:**
  The activities of an individual which maintain the normalcy of the Dosha, Dhatu, Mala, etc. in their own state and facilitate their normal physiological activities are considered as Svasthavritta.

- **Svasthavritta Prayojanam:**
  - धर्मार्थकाममोक्षाणामारोग्यं मूलमुत्तमम् ॥ १५ ॥ (च - सू – १ / १५)
  Arogya (freedom of disease) is the main root cause or requirement to achieve the four Purushartha – Dharma, Artha, Kama & Moksha.

  - One who does not follow the Dinacharya & Ritucharya properly as described in Ayurveda is likely to be infected with multiple health problems. Hence, everyone should follow these regimens to protect one's health.

  - A person who fails to adopt health regimens of Svasthavritta will fall victim to diseases (physical or mental). Therefore, it is essential for an individual to follow regimens such as Dinacharya, Ratricharya, Ritucharya & Sadvritta to protect one's health and to achieve the Purushartha.

  - पहला सुख निरोगी काया ।
  A disease free body is the beginning of happiness.

❖ Svastha & Svasthya

- **Svastha:**
  - समदोषः समाग्निश्च स्मधातुमलक्रियः ।
  प्रसन्नात्मेन्द्रियमनाः स्वस्थ इत्यभिधीयते ॥ (सु - सू – १५ / ४१)
  Svastha is known as the balanced state of Doshas, balanced state of Agni, balanced state & normal physiological function of Dhatus & Malas, pure state of Atma, Mana & Indriyas.

  - रोगस्तु दोषवैषम्यं दोषसाम्यमरोगता । (अ.हृ. - सू - २०)
  Roga (disease) is the imbalance / vitiation of Doshas, Aroga (health) is the balanced state of Doshas.

- **Svastha & Svasthya:**
  One who stays excellent without affliction of diseases and when there is no stimulatory factor for disequilibrium of Dhatu is called Svastha (healthy person), and the state of enjoying health is called Svasthya (well-being).

- **Synonyms of Svastha:** Prakriti, Svasthya, Sukha, Arogya, Dhatusamya

❖ Arogya Lakshana

Arogya Lakshana are the features of the diseased free state / health.

- समदोषः समाग्निश्च स्मधातुमलक्रियः ।
  प्रसन्नात्मेन्द्रियमनाः स्वस्थ इत्यभिधीयते ॥ (सु - सू – १५ / ४१)

- **Anindita Purusha / Prasahasta Purusha Lakshana:**
  सममांसप्रमाणस्तु समसंहननो नरः ।
  दृढेन्द्रियो विकाराणां न बलेनाभिभूयते ॥ १८ ॥
  क्षुत्पिपासातपसः शीतव्यायामसंसहः ।
  समपक्ता समजरः सममांसचयो मतः ॥ १९ ॥ (च - सू – २१ / १८-१९)

- सममांसप्रमाण	= proportionate muscle tissue
- समसंहनन	= proportionate compactness
- दृढेन्द्रिय	= very strong sense & motor organs
- विकाराणां न बलेनाभिभूयते	= can overcome onslaught of diseases
- क्षुत्पिपासातपस	= can tolerate hunger, thirst and heat
- शीतव्यायामसंसह	= can tolerate coldness and exercise
- समपक्ता	= balanced / normal digestion & assimilation
- समजर	= normal aging
- सममांसचय	= balanced nourishment of muscle tissue

- अन्नाभिलाषो भुक्तस्य परिपाकः सुखेन च ।
  सृष्टविण्मूत्रववातत्वं शरीरस्य तु लाघवम् ॥
  सुप्रसन्नेन्द्रियत्वं च सुखस्वप्नप्रबोधनम् ।
  बलवर्णायुषो लाभः सौमनस्यं समाग्निता ॥
  विद्यादारोग्य लिङ्गानि विपरीतेविपर्ययम् । (का - खि – ५ / ६-८)

अन्नाभिलाष	= Timely initiation of hunger
भुक्तस्य परिपाकः सुखेन	= Proper digestion & assimilation of eaten food
सृष्टविण्मूत्रववातत्वं	= Proper evacuation of bowel, urine & flatus
शरीरस्य तु लाघवम्	= Lightness of the body
सुप्रसन्नेन्द्रियत्वं	= Pleasantness of sense organs
सुखस्वप्नप्रबोधनम्	= Pleasant sleep & awakening
बलवर्णायुषो लाभ	= Good strength & complexion and long life
सौमनस्यं समाग्निता	= Balanced mind and digestive fire
विद्यादारोग्य लिङ्गानि विपरीतेविपर्ययम्	= These are the features of a healthy individual, opposite qualities are considered as ailment.

- सत्त्वं रजस्तम इति मानसाः स्युस्त्रयो गुणाः ।
  तेषां गुणानां साम्यं यत्तदेहः स्वस्थ्य लक्षणम् ॥ (माधव निदान)
  Sattva, Raja & Tama are the three mental qualities; balance of these qualities in the body are features of health.

- शीतोष्णे चैव वायुद्धत्रयः शरीरज गुणाः ।
  तेषां गुणानां साम्यं यत्तदेहः स्वस्थ्य लक्षणम् ॥ (महाभारत)
  Sheeta (Kapha, Ushna (Pitta) & Vayu (Vata), balance of these qualities in the body are features of health.

❖ WHO Definition of Health

Health is a complete state of physical, mental and social well-being and not merely the absence of disease or infirmity.

❖ Dimensions of Health

1) **Physical Dimension of Health:**

Every cell and every organ functioning at optimum capacity and perfect harmony with the rest of the body.

- Signs of physical health:

Good complexion, Clean skin, Bright eyes, Lustrous hair, Body with firm flesh, Not too fat, Sweet breath, Good appetite, Sound sleep, Regular activity of bowel and bladder, Smooth, easy coordinated bodily movements, All organs are of normal size and function normally, All senses are intact, Pulse rate, blood pressure and exercise tolerance with normal range.

- Evaluation of physical health:

Anthropometric measurements and self-assessment questionnaires, Biochemical and laboratory investigations, Clinical examination, Dietary and nutritional assessment

2) **Mental Dimension of Health:**

Mental health is not mere absence of mental illness, but having the ability to respond to varied experiences of life with flexibility and a sense of purpose. Mental health is defined as a state of balance between the individual and the surrounding world, a state of harmony between oneself and others, coexistence between the realities of self, other people and that of environment.

- Characteristics of a mentally healthy person:

Free from internal conflicts, Well adjusted, Searches for identity, Strong sense of self-esteem, Knows himself, his needs, problems & goals, Good self-control, Coping well with stress & anxiety.

3) **Social Dimension of Health:**
Social health refers to the ability to interact with people, respect oneself and others, develop meaningful relationships and develop quality communication skills. This allows a person to establish a healthy social environment.
Social well-being implies harmony within the individual, and between an individual and other members of the society.

- Characteristics of social health:
Social skills, Social functioning, Ability to see oneself as a member of the community, Focus on social and economic conditions.

4) **Spiritual Dimension of Health:**
This dimension exposes the individual to integrity, principles and ethics which help to lead a life with purpose which elevates the person's health.

5) **Emotional Dimension of Health:**
This dimension focuses on being attentive about and able to control one's feelings, thought and behaviour, which includes positive as well as negative reactions.

6) **Vocational Dimension of Health:**
This dimension is concerned with the occupation. Occupations play an important role in promoting both physical and mental health. When work is fully adapted to the individual's goals, capacities and limitations, the person is vocationally healthy, if not the individual feels unhappy and frustrated.

❖ 8 Dimensions Wellness

1) Physical -> Activity, sleep, diet & nutrition
2) Socio-cultural -> Connection, belonging, support
3) Financial -> Satisfaction of current & future financial situations
4) Environmental -> Pleasant
5) Occupational -> Satisfaction & enrichment from one's work
6) Spiritual -> Expanding sense of purpose & meaning of life
7) Intellectual -> Creative abilities, new knowledge & skills
8) Emotional -> Creating satisfying relationships, copying effectively with life

❖ Concept of Well-being

People experiencing their quality of life and enjoying their standard of living is determined as well-being.

1) QOL: Quality of Life – Subjective
2) SOL: Standard of Life – Objective

1) QOL: Quality of Life – Subjective component

- It is defined as the personal satisfaction or dissatisfaction with the cultural or intellectual conditions under which an individual lives.
- It is determined by the combination of factors such as health, happiness, education, social and intellectual attainments, freedom of action, justice and expression.
- QOL can be evaluated by PQLI (Physical Quality of Life Index).

PQLI includes 3 indicators:
i) Infant mortality rate
ii) Life expectance at age
iii) Literacy

2) SOL: Standard of Life – Objective component

- It refers to the scale of a society's expenditure, the goods they consume and services they enjoy.
- It includes level of education, employment, wealth, income, comfort, material goods and necessities available to a certain socio-economic class in a certain geographic area.
- This primarily depends on GNP (Gross National Product.

GNP includes the gross income generated within the country and net income received from abroad.

GDP (Gross Domestic Product) includes the gross income generated within the country and excludes the net income received from abroad.

- **Carol Ryff's Multidimensional Model of Psychological Well-being:**
  1) Self-acceptance
  2) Personal growth
  3) Purpose of life
  4) Environmental mastery
  5) Autonomy
  6) Positive relations with others

CHAPTER II: DINACHARYA

- **References**
    1) Astanga Hridaya, Sutra Sthana , Adhyaya 2
    2) Charaka Samhita, Sutra Sthana, Adhyaya 5
    3) Sushruta Samhita, Chikitsa Sthana, Adhyaya 24
    4) Bhvaprakasha Nighantu, Purva Khanda, Prathama Bhaga, Adhyaya 5

CHAPTER III: RATRICHARYA

- **Reference:** Bhvaprakasha Nighantu, Purva Khanda, Prathama Bhaga, Adhyaya 5

CHAPTER IV: RITUCHARYA

- **References**
    1) Astanga Hridaya, Sutra Sthana , Adhyaya 3
    2) Charaka Samhita, Sutra Sthana, Adhyaya 6
    3) Sushruta Samhita, Sutra Sthana, Adhyaya 6 & Uttara Sthana, Adhyaya 64
    4) Bhvaprakasha Nighantu, Purva Khanda, Prathama Bhaga, Adhyaya 5

❖ Ritushodhana

- **Sadharana Ritu**

- Administration of evacuative therapies such as Vamana, etc. are done in season having Sadharana Lakshana (common character) and is deferred in other seasons.
Sadharana Ritu are characterized by Manda Sheeta Ushna Varsha (low coldness, heat and rain). They are moist suitable and not harmful to the body and also the drugs used for Shodhana karma. The other seasons, where there is extreme coldness, heat and rain, are harmful to the body and drugs.

- During Hemanta ritu, the body is affected with excessive cold, becomes severely roughened and the Doshas get adhered to the minute channels.
The drugs which are used for Shodhana karma are Ushna Svabhava (hot in nature), and because of the coldness of Hemanta ritu, they become less potent. As a result, the evacuation becomes ineffective and Vata Dosha inflicts the body with complications.

- During Grishma ritu, the body is affected with excessive heat and gets distressed, being exposed to hot wind and heat of the sun the Doshas get liquefied. The drugs which are used for Shodhana karma are Ushna Svabhava (hot in nature), and because of the heat of Grishma ritu, they become even more Tikshna. Due to already liquefied Doshas and increased potency of drugs, evacuation becomes excessive and the body gets inflicted with excessive thirst.

- During Varsha ritu, due to sky being covered with water filled clouds, the sun, moon and stars are being hidden, excessive rain is falling and the atmosphere and earth is covered with mud and water. The body gets excessively moistened and the drugs used for Shodhana karma become damaged, which makes the evacuation dull in action.
The human body also becomes sluggish in recovery due to exposure of wind with moistness and clouds.

- Therefore, the measures like Vamana, etc. are not performed in the seasons with excessive coldness, heat or rain, except in cases of emergency. In emergency, one should apply the therapy very carefully by modifying the seasonal effect properly by artificial means, affecting the qualities contrary to the ongoing season, and making the procedure appropriate, administrating the drug having standard potency of action with variation in combination, method of processing and quantity of different drugs.

- **Ritu Kalina Shodhana**

- To maintain the healthy condition of an individual, one should regularly take Rasayana and Vajikarana Dravya. Before adopting these Dravya, Shodhana karma procedure needs to be followed along with Snehana and Svedana as Purvkarma. By considering Yogya and Ayogya (indications and contraindications), Panchakarma is done in the proper sequence.

Masa	Approximate calender month	Shodhana
Madhava Prathame Masi – Chaitra	Mid-March – Mid-April	Vamana karma
Nabhasya Prathame Masi – Shravana	Mid-July – Mid-August	Virechana karma
Sahasya Prathame Masi – Margashira	Mid-November – Mid-December	Basti karma

- Panchakarma needs to be performed in proper sequence according to the requirement. After that, one should administer Rasayana and Vajikarana therapies.
By doing this, diseases will not occur, Dhatu remain in normalcy and get properly nourished, and the aging process is delayed.

❖ Yamadamstra

Yamadamstra refers to the dentures of Yama (God of death), if an individual fails to follow the right regimen at this stage, Yama may take the life of that person.
The eight days of Kartika Masa (third week of November) and first eight days of Agrahayana (fourth week of November) are known as Yamadamstra Kala.

❖ Ritu Haritaki

Haritaki can be used as a rejuvenation remedy in all the seasons. The use of Haritaki in different seasons with a different combination is known as Ritu Haritaki.

Ritu	Yoga
Shishira	Haritaki + Pippali
Vasanta	Haritaki + Madhu
Grishma	Haritaki + Guda
Varsha	Haritaki + Saindhava Lavana
Sharada	Haritaki + Sharkara
Hemanta	Haritaki + Shunthi

❖ Ritu Viparyaya

Ritu Viparyaya is the intake of Ahara & performance of Vihara which is in contrast to the ongoing season (harmful action), or the presence of characteristics opposite to the natural seasonal characteristics (cosmic effect).

Examples:

Harmful action	Cosmic effect
Divasvapna, Guru, Snigdha, Madhura Ahara during Vasanta ritu.	Excessive heat in Hemanta ritu.
Atapa sevana, Ushna, Tikshna, Katu Ahara during Grishma ritu.	Excessive coldness in Grishma ritu.

CHAPTER V: SADVRITTA

❖ References

1) Astanga Hridaya, Sutra Sthana , Adhyaya 2

2) Charaka Samhita, Sutra Sthana, Adhyaya 8

3) Sushruta Samhita, Chikitsa Sthana, Adhyaya 24

4) Bhvaprakasha Nighantu, Purva Khanda, Prathama Bhaga, Adhyaya 5

❖ Achara Rasayana

(Charaka Samhita, Chikitsa Sthana, Adhyaya 1, Quarter 4, 30-35)

Persons who are truthful and free from anger, who are devoid of alcohol and sex indulgence, who do not indulge in violence or exhaustion, who are peaceful and pleasing in their speech, who practice Japa (incantation, etc.) and cleanliness, who are stable and steady, who regularly practice charity and penance, who regularly offer prayers to the God, cows, Brahmanas, teachers, preceptors and old people, who are absolutely free from barbarous acts, who are compassionate, whose period of awakening and sleep are regular who habitually take milk and ghee, who are acquainted with the measurement of the country and time, who are experts in the knowledge of rationality, who are free from ego, whose conduct is good, who are not narrow minded, who have love for spiritual knowledge, who have in excellent sense organs and conditions, who have reverence for seniors, astikas those who believe in the existence of God and validity of the knowledge of the Vedas), and person having self-control and who regularly study scriptures, get the best out of rejuvenation therapy.
If persons endowed with these qualities practice Rasayana, they will get all the rejuvenation effects.

-> Effects of Rasayana:

दीर्घमायुः स्मृतिं मेधामारोग्यं तरुणं वयः ।
प्रभावर्णस्वरौदार्यं देहेन्द्रियबलं परम् ॥ ७ ॥
वाक्सिद्धिं प्रणतिं कान्तिं लभते ना रसायनात् ।
लाभोपायो हि शस्तानां रसादीनां रसायनम् ॥ ८ ॥ (च - चि - १:१ / ७-८)

CHAPTER VI: TRAYOPASTAMBHA

त्रय उपस्तम्भा इति आहारः स्वप्नो ब्रह्मचर्यमिति ... ॥ (च - सू - ११ / ३५)
The three supports of life are Ahara, Svapna (Nidra) and Brahmacharya.

❖ References

- **Ahara**
  1) Astanga Hridaya, Sutra Sthana, Adhyaya 5, 6, 7, 8, 9, 10

  2) Charaka Samhita, Sutra Sthana, Adhyaya 21, 22, 23, 25, 26, 27, 28
     Charaka Samhita, Vimana Sthana, Adhyaya 1 & 2

  3) Sushruta Samhita, Sutra Sthana, Adhyaya 45 & 46
     Sushruta Samhita, Uttara Sthana, Adhyaya 64

  4) Kaumarabhritya, Part A, Chapter X
     Kaumarabhritya, Part B, Chapter IX

  5) Agadatantra, Part A, Chapter VIII & XI

- **Nidra**
  1) Astanga Hridaya, Sutra Sthana, Adhyaya 7

  2) Charaka Samhita, Sutra Sthana, Adhyaya 21

  3) Sushruta Samhita, Shareera Sthana, Adhyaya 4

- **Brahmacharya**
  1) Astanga Hridaya, Sutra Sthana, Adhyaya 7

  2) Charaka Samhita, Sutra Sthana, Adhyaya 11 / 35 (Chakrapani Tika)

  3) Bhavaprakasha Nighantu, Purva Khanda, Prathama Bhaga, Adhyaya 5

     Brahmacharya is absolute control over Indriyas and diverting the senses to gain the ultimate knowledge of Brahma.

     ब्राह्मणे मोक्षाय चर्ये ब्रह्मचर्य ।
     ब्रह्मचर्यमायुष्णाम् ।
     ब्रह्मचर्यवीर्यलाभ ।
     वीर्यबलवर्धनम् ।

CHAPTER VII: ROGANUTPADANIYA

- **References**
    1) Astanga Hridaya, Sutra Sthana , Adhyaya 4
    2) Charaka Samhita, Sutra Sthana, Adhyaya 7
    3) Sushruta Samhita, Uttara Sthana, Adhyaya 55

CHAPTER VIII: RASAYANA

- **References**
    1) Astanga Hridaya, Uttara Sthana, Adhyaya 39
    2) Charaka Samhita, Chikitsa Sthana, Adhyaya 1
    3) Sushruta Samhita, Chikitsa Sthana, Adhyaya 27-30

CHAPTER IX: ASTA NINDITA PURUSHA

- **Reference:** Charaka Samhita, Sutra Sthana, Adhyaya 21

CHAPTER X: MENSTRUAL HYGIENE

May 28th is celebrated as Menstrual Hygiene Day annually across the globe to raise awareness and break the silence around menstruation and menstrual hygiene management.

Menstruation is a unique phenomenon to the females. The onset of menstruation is one of the most important physiological changes occurring among the girls during the adolescent years. The first menstruation (menarche) generally occurs between 11 and 15 years. Menstruation is still regarded as something unclean or dirty in Indian society. The reaction to menstruation depends upon awareness and knowledge about the subject. The manner in which a girl learns about menstruation and its associated changes may have an impact on her response to the event of menarche.

Menstruation wastes are the wastes that are generated by a female in her reproductive years. These wastes are produced during menstruation commonly known as menses, periods, or monthly bleeding cycle. The menstrual cycle has three phases, that is, follicular phase (proliferative), ovulation phase, and luteal phase (secretory). Menstruation is regulated by hormones; in this process, endometrium, lining of uterus, gradually thickens, sheds off and causes bleeding that normally last for 3–5 days and occasionally up to 7 days. Menstruation sheds two-thirds of the endometrial lining. In addition to blood, menstrual fluid contains mucus and vaginal secretions. The menstrual flow varies from female to female and may be more or less at the beginning of menses or may change throughout the cycle.

Women have developed their own personal strategies to handle this period of time. Globally, these strategies vary greatly due to the personal preferences, availability of resources, economic status, cultural traditions & beliefs, educational status, and knowledge about menstruation. Practices related to menstruation hygiene are of major concern as it has a health impact; if neglected, it leads to toxic shock syndrome, reproductive tract infections (RTI), and other vaginal diseases. Poor genital hygiene negatively affects adolescents' health. Most girls are unaware and unprepared for menarche as they are not informed or ill-informed about menstruation.

Menstrual hygiene management (MHM) or menstrual health and hygiene (MHH) is about access to menstrual hygiene products to absorb or collect menstrual blood, privacy to change the materials, and access to facilities to dispose of used menstrual management materials.

Along with basic sanitation facilities, one should be also provided with soap and menstrual absorbents to manage menstruation hygiene. The choice of absorbents varies among rural and urban women and girls. In rural areas, the most preferred absorbents are reusable cloth pads and in urban areas women prefer to use commercial sanitary pads.

1) Reusable and Washable Cloth Pads
They may be sustainable sanitary option but must be hygienically washed and dried in the sunlight. The sun's heat is a natural sterilizer and drying the cloths/cloth pads under it sterilizes them for future use. These cloth pads are reusable so they are cost-effective, easily available, and ecofriendly. They also need to be stored in a clean dry place for reuse to avoid contamination.

2) Commercial Sanitary Pads
They are easily available at many stores, chemist shops, or online. They are expensive, compared to cloth pads, not reusable, and not very environment-friendly. The cotton used in their making is not 100% natural and may contain pesticides.

3) Tampons
They are the type of absorbent that provides internal protection. They are kind of plug of soft material (cotton) which is inserted into the vagina to absorb the menstrual flow before it leaves the body. They are expensive, not easily degradable in nature and, hence, not very environmental friendly. Nowadays, sea sponge tampons are available in the market which are a natural alternative to synthetic tampons.

4) Reusable Tampons
These are washable tampons made up of natural materials like bamboo, wool, cotton, or hemp. They are also knitted or crocheted using the natural absorbent material like cotton or wool. They are inserted into the vagina to absorb menstrual flow.

5) Menstrual Cups
These are like cups made of medical grade silicone rubber which makes the cup easy to fold and get inserted into the vagina to collect menstrual blood. They can be worn up to 6–12 hours depending upon the amount of menstrual flow, so it needs to be removed and emptied less frequently. They are reusable and environment-friendly. It offers sustainable, practical, and cost-effective alternative where sanitation conditions are not good.

6) Bamboo Fibre Pads
Instead of wood pulp, bamboo pulp is used as an absorbing material in these sanitary pads. It has more absorbing capacity and is safer to use. They are affordable, easily decomposed, and environment-friendly pads which also possess antibacterial properties. This provides infection and irritation-free menstruation. Also, bamboo charcoal pads are available in the market with advantage that blood stains are not clearly visible and are also reusable in nature.

7) Banana Fibre Pads
Nowadays, low-cost sanitary pads for rural women made from waste banana tree fibre were sold under trade name "Saathi" in India. They are environment-friendly and decompose within six months after use. Besides these products, women in the remote rural areas also use natural materials like cow dung, leaves, and mud.

8) Water Hyacinth Pads
Menstrual pads manufactured using water hyacinth is sold under trade name "Jani." They are cost-effective, easily biodegradable, and ecofriendly in nature.

Indications during Menstrual Period

- Celibacy
- Rest on bed made out of special grasses like Kusha, Kasha, etc.
- Cleanliness of the genital area
- Sanitary napkins are advised according to requirement and should be changed regularly.

Contraindications during Menstrual Period

- Sexual intercourse
- Excessive laughing & talking
- Diva svapna, Anjana, Snana, Anulepana, Abhyanga, Vyayama
- Shodhana karma such as Nasya, Vamana, etc.

Complications due to improper menstrual hygiene:

- Using unclean pads or cheap alternatives can lead to urinary infections, urinary tract infections or fungal infections.
- Not changing the pad for a long time can cause vaginal yeast infections and rashes.
- Using cloth and bigger size shapes can lead to rashes due to friction between the thighs.
- Using the same pad for long can also lead to bad odour.
- Many women think that having intercourse during menstrual period is a good idea because there is no risk of getting pregnant. But, the fact is, it is risky because as it is highly likely to contract sexually transmitted diseases like Herpes, Hepatitis B or STD.
- Not washing hands properly after touching sanitary napkins also leads to infections like Hepatitis B and that of yeast as well.